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Flaming Symbol

Not an oak as in summer,
Not a starry-leaved maple:
This is not a tree any more!

This is the radiant farewell of the autumn,
A scarlet message,
A torch held high
By a patient, invisible hand
Into the dusk of the dying October.

I have to strain my inveterate soul
To read the meaning
Of a glowing so deep and intense,
So solemnly wild.
Can the spirit be captured?
Or will it be hidden forever?

I will let you teach me your power,
Flaming symbol!
I will learn from you like a diligent child
Until I can comprehend your lifeblood's secret.

And then I shall go and help to rekindle
Among the world's ashes
Some sudden flashes of hope unsurrendered,
Some brilliant fires,
Some simple halos of friendship and love.

—Gerhard Friedrich.

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For October 31—Why Total Abstinence?

(Leviticus 10:1-2, 8-11; Proverbs 31:4-5, Luke 1:13-16)

OUR TEMPERANCE LESSON

Perhaps one of the greatest blessings in life an individual can enjoy is that of good health. To be able to work and to play means a happy well-rounded life. With the wonderful body which God gives man, who would willingly do anything to damage its mechanism?

Temperance, while definitely associated with liquor means other things as well. Do not work too hard. Do not play too hard. Do not eat to much. Do not miss regular sleep. In all things be temperate.

Recently one of our most widely circulated weekly picture magazines carried over ten full pages of whisky advertisement. In the same issue the editorial writer lamented that drinking was causing absenteeism in our factories. Youth should not be misled by such advertising.

We might well ask ourselves these questions: Do we want our children to grow into fine men and women? Do we want to stamp out the thousands of unnecessary deaths each year from drunken drivers, many victims being children in the streets? Do we want to make our nation a race of strong men and women, or a degenerate race of drunkards? Will you sign a pledge now within your church to abstain from the use of poison drink? Will you pledge to God to do nothing to harm your body, or to act in such a way that others will be led into temptation?

DONALD MCKINNEY.

For Nov. 7—Why Is Human Life Sacred

(Exodus 20:13. Matthew 5:21-26; 38-45)

DO WE WANT TO STARVE BABIES?*

Can a lasting peace be built on the dead bones of children who starved as a result of a food blockade? This is the kind of a question society will have to answer sooner or later. To make the question more awkward, it must be admitted that the parents of these children who are dying in occupied countries believe that it is not necessary that they should starve. They may attribute some of the blame to the inexcusable policy of Germany in robbing occupied countries of food. They, however, attribute their fate even more to the fact of an Allied blockade. This blockade was established by the British against food going into occupied countries before we were in the war. Since we have entered the war, we have acceded and still accede to this policy.

The livestock of Europe is reduced by about fifty per cent since the war began. Milk and fats are reduced by sixty to seventy per cent, cereals not quite so much. This sort of cataclysm always happens in case of a great war. Many soldiers are killed, but more civilians die as a result of the war. As the organization of society grows more involved and war has become more mechanized, soldiers suffer less, but civilians more. It is probable that in this war ten civilians to one soldier will die as a result of the war.

INFANT MORTALITY HIGH

Among the civilians, small children suffer most: ninety per cent of the babies born in Greece die because their mothers can't feed them. We don't know the figures for other countries, but they are probably not much better in the cities of Poland and Czechoslovakia. Norway, Holland, Belgium and France are but slightly better off. And even for those who live, pellegra, defective teeth, stunted growth and in many cases certainly twisted nervous system are sure to be the results of malnutrition.

Could this be prevented? The answer is not easy. It is true that most of the time all western points of Europe, outside of Spain are closed because of military operations. Food does go, however, around the north of England across the North Sea and into Sweden. And food might go from Lisbon into France, Belgium and Holland by arrangements made by Turkey. Some food is now going into Greece. The mechanics for Western Europe, though difficult, are not impossible. Swedish boats are available. Even though there is some scarcity of food in this country, we could spare cereals and milk enough to feed, say 100,000 children to begin with, without serious injury in our own food supply. We, compared with the people in the occupied countries, live in luxury and abundance. The relative silence of the American people and the unwillingness of our government to speak out boldly for feeding, also the vigorous resistance of official Britain—all conspire to keep us in considerable ignorance of the fact that a famine of historic proportions is shaping up in Europe.

FOOD MAY WIN THE PEACE

Difficult though the feeding operations might be, and recognizing that it would involve a modification of the blockade which seems to the military experts so essential, the Christian conscience of America cannot allow this to happen without a cry against it. Some day we shall want to make a peace. We shall want to be understood and to understand those who now are passing through the valley of the shadow of death. We must recognize, however, that as each day passes, with its deepening starvation, the confidence of people in these occupied countries dwindles toward America and Great Britain. We have the food. We have the ships. We could feed and we do not. Whatever justification may be given, this is the terrible fact with which we must reckon. We may say the Germans might take the food, but they have not done so in feeding operations carried out in France. We might say that it will lengthen the war, of that there is no proof. We might say we must put all our energies toward shortening the war, but why fight the war if we win it in a military sense and lose the peace.

There is no escape for British and American people from loss of influence and confidence among those even whom we seek to free from German domination if during the coming fall and winter we allow starvation to take its toll. We shall have signed and sealed the doom of failure upon any efforts at a permanent peace. We shall have alienated our friends. We shall have been untrue to our own men who have felt the obligation to fight the war. Having done their part, we will have failed in ours. We, by our neglect, may well assure the loss of the peace. If these things are true, and the writer believes them to be profoundly true, a deep obligation rests upon the men and women of good will in this country to register their opposition to the continuation of our present policy of starvation, to urge our President and our Congressmen to act and act promptly and to offer even to discipline ourselves to shorter rations, if necessary, that we may enter into the suffering with those who die for lack of food.

CLARENCE E. PICKETT.

All the denominations are using the month of November and December 5 as a Christian World Order Month. During this time material is being provided for relating the uniform lessons to this problem. The following treatment by Clarence E. Pickett is in keeping with this plan.

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The Other Man with a Hoe

An Editorial

And the Lord God planted a garden Eastward

ONE of our fine modern poems is Edwin Markham's "The Man With a Hoe." It was written after seeing Millet's world-famous painting of a brutalized toiler. Rightly read it is a stirring sermon for the interests and education of laboring people quite as much as being a poetic picture:

> Bowed by the weight of centuries, he leans
> Upon his hoe and gazes on the ground,
> The emptiness of ages in his face,
> And on his back the burden of the world.*

Led by those four lines the poem pictures the dull, stolid gardener as one who is "dead to rapture and despair," the light blown out within his brain. Markham sees "through this dread shape the suffering ages look." One can feel the poem moving rhythmically on, gathering the pent up concern of the author and the reader, until it bursts into a prophetic cadence that is also socially ominous:

> O Masters, Lords and rulers in all lands,
> Is this the handiwork you give to God,
> How will it be with kingdoms and with
> Kings—
> With those who shaped him to the thing
> he is—
> When this dumb Terror shall rise to reply
> to God,
> After the silence of the centuries?*

It is a moving call to create the conditions for a better workman with an intelligent citizenship. If we don't, he warns that a fearful price may be paid when this worker, blinded by ignorance, wrests control from the hands of his masters. The world has had present day illustrations of that tragic result.

It does not follow that every man with a hoe must be brutalized by his work. Though he is more likely to be calloused in spirit if his toil is unremitting because it is unfruitful. Eroded lands mean eroded spirits. But I can see another man who toils with rapture in the promising atmosphere of a garden. I saw him the other night standing before a Farm Bureau meeting. He spoke clearly and intelligently —straight to the point. He lifted before his farmer friends the idea of a better world life—a far flung neighborliness. There is ideology back of such leadership. For such a man toil is not merely toil. It is an engagement with the cycle of life, from the unlocking of soil treasures to feeding the hungry people of the world. It becomes well nigh a ritual.

The V-garden program of the past summer has pressed many people into an invigorating experience. Perhaps it was not an enjoyable program for many. It may have been a drudgery for some—a kind of enforced patriotism. It is not necessary that all people shall kindle equally to primal work with the soil. It is true, however, for some that their work meant an inner victory over the routine stream of commerce as usual. For one who hoes (if he thinks at the same time) there may be a sense of getting back to the roots of life. He is really digging where the world ultimately finds the source of its economic woes or joys. The farm and the earth with their resources lie at the beginning of all economic patterns, for one may move from buyer to seller until finally he stands dependent on the soil and the weather. Even these yield to his efforts for he is not a hapless victim of fate. It is at this point where creation begins in the economic and spiritual process.

It is interesting to meditate upon the soil and the Society of Friends. From a swift viewing of our membership we can easily see how the fate of the farm and the destiny of our meetings are in some respects one problem. We should not over-emphasize

*From *The Man with the Hoe and Other Poems* by Edwin Markham, Doubleday, Doran & Company, Inc. Used by Permission.

this fact for there is much work to be done quite unakin to hoeing. The world's work is wide and varied—necessarily so. But it is true as well that the farms of America have poured an important stream of influence and leadership into the Society of Friends and the world. There is a reason for this. It isn't mere chance although we have left it to drift its way and the drift, with modern population movements, has led in many cases to the extinction of our meetings.

We might get too serious on this point. Not every person can be a farmer nor can everyone have a sizable garden. Now and then we have overdoses of "ruralisms" and proposed cure-alls for our economic ills that have chiefly one content—a large measure of soil tilling. Our problem is greater than that for the industrial age is not likely to swing radically backward against the ratchets. But it still remains that the call to the soil is planted deeply in the hearts of millions. They want also to work with their fingers that primal clay from which God continues to shape his creation. They may do it on farms or in a flower bed of spring.

There is now a movement among Friends to understand and appreciate our life and responsibilities at this point. For this we owe much to the work camps conducted in desert areas of our social order where unfruitful work does indeed tend to depress the toiler. Our Civilian Public Service camps have also written new rural texts that have centered our attention. Conferences have been held during the past two years with evidence of good results. As this is written another is being planned in connection with the forthcoming Service Committee meetings at Oskaloosa. These are all to the good if we can find specific "hand holds" on the problem and give this moving concern some practical turns and definite projects. We cannot keep our Friendly life vital and flowing without the city dwellers as well as our farmers, but if all members of the Society of Friends move to the city our day is ending.

E. T. E.

Is Christ Divided?

By William Temple and Charles E. Raven
Archbishop of Canterbury Dean, Christ's College, Cambridge

*The chasm between pacifist and non-pacifist Christians runs deep indeed. Here two outstanding British protagonists of these two points of view discuss the extent of the division.**

IN the field of policy no difference between Christians cuts so deep as that between pacifists and non-pacifists. It is no part of the purpose of this article to stage another argument between these two. Our concern is to appreciate this difference at its full depth, and still show how there is a unity deeper still in the allegiance of each to the One Lord and his teaching.

Both start from a conviction that absolute loyalty is due to God alone, and that we see God in Jesus Christ, who said "He that hath seen me hath seen the Father." Both are convinced that this loyalty involved us in making love the guiding principle of all our conduct in accordance with the second of the two commandments: "Thou shalt love thy neighbor as thyself." Both recognize with adoring gratitude the supreme manifestation of this principle of love in Christ, who "when he was reviled, reviled not again; when he suffered, he threatened not." Both agree that this outlook condemns both parties to many of the wars that have been waged and leads to the affirmation "that war as a method of settling disputes is incompatible with the teaching and example of Our Lord Jesus Christ."† Both therefore regard war as a manifestation of sin. Both hold that all elements in political or economic life that are a predisposing cause of war should be removed. Both hope for an ordering of national and international life that will eliminate war from the experience of mankind.

Yet they disagree at the point which for our generation is of crucial importance. The pacifist sees his duty this way.

I

The Christian gospel and the Christian religion proclaim the Cross of Christ as the instrument of salvation—that is, that when Jesus met and defeated evil by refusing either to fight or to flee he revealed the sole means by which evil can be effectively overcome. So long as the early Church accepted martyrdom and the refusal to bear arms as a primary obligation it not only attained a supreme level of individual and collective excellence but it overcame persecution and converted its persecutors: it vindicated the belief that God is love and that therefore love is ultimately irresistible. On the negative side, the example and teaching of Jesus make it plain that evil cannot be overcome by evil and that to do evil that good may come is to deserve damnation. Therefore, when the churches that assembled in the World Conference at Oxford in 1937 agreed to state that war was a demonic evil, pacifists felt that such a statement not only followed the mind of Christ but carried with it an obligation to renounce what had been so defined, since all moral progress depends upon the readiness to say no to acknowledged evil.

The pacifist is convinced that to speak of war, at least in its modern form, as the lesser of two evils is unjustifiable, since no evil is in fact so devilish and so damaging; that to expect it to lead to a righteous peace is illusory, since evil means do not produce good ends; and that to claim that no other alternative exists is apostasy, since it denies the very means that Christ himself used. The issue as he sees it is comparatively simple. Christianity is the good news that evil has been overcome and mankind saved by the adoption of the way of the Cross; to take up the Cross is the condition of discipleship; when once war has

*Taken from the booklet of the same title, published in England by Penguin Books, Ltd., and prepared by the group of British religious leaders known as The Cloisters. Reprinted from *Fellowship*.

†Resolution twenty-five of Lambeth Conference, 1930.

been solemnly denounced by the churches, to be a Christian is to be a pacifist.

That to act upon this conviction involves others as well as himself in a possible martyrdom is perhaps the fact that makes it most hard to accept. Yet it is clear that Jesus, in choosing the Cross, frustrated the hopes of his followers, exposed them to a similar martyrdom, and drove a sword through his mother's heart. These consequences did not deter him, though we may well believe that they added to his agony in Gethsemane. Whether we are pacifists or non-pacifists we involve others in suffering: the pacifist's justification is that he is not merely refusing to fight, but is striving to meet hostility with courage, forgiveness, and generosity, that is, with the instruments which, unlike bombs and starvation can overcome evil.

That his action implies the belief that even Nazi Germany is not irredeemably evil is again a conclusion which, in face of the evidence and of its deliberate exaggeration by national propaganda, is often hard to maintain. Yet "Father, forgive them" would seem to be a more Christian attitude than that to which Mr. Churchill gives such eloquent expression; and if it be true (as Christians universally believe) that the world is so ordered that evil brings its own ultimate defeat, the notion that we can only hope for a Christian future if Hitler is first smashed would seem to be unduly pessimistic.

That it obscures the difference between right and wrong and shows a defective sense of sin is an argument less difficult to meet. Pacifists, though most of them are skeptical of the white purity of British policy, have no desire and no need to whitewash Nazism or to condone racial persecution, treachery and aggression, the Gestapo, and the concentration camp. But they cannot agree that these evils can be overcome only by methods which in fact imitate them—methods which, as the last war proved and the present war is proving, are indispensable to a people engaged in a life-and-death struggle. The pacifist is not ignoring the fact of evil; he is claiming that it cannot be remedied, but only exacerbated by the methods of war.

That his attitude cuts him off from the majority of his fellow countrymen, weakens their power for victory, and provokes a very natural resentment is a consequence which the pacifist will fully appreciate, but of which he has no right to complain. He claims that uncompromising loyalty to Christ as acknowledged by the instructed conscience is the truest patriotism, but can hardly expect sympathy under the mass emotions of war. In fact, though there has been some ostracism and petty persecution and a few bad cases of injustice and bullying, the general tolerance and even friendliness of his neighbors have been very unlike what he expected. That a nation mobilized for total war can be in the main so generous is proof that the claim to be defending democracy and freedom is not wholly pharisaical. It is itself an indication that the cleavage, utterly divisive as it seems, is not necessarily final.

II

The non-pacifist reaches a different conclusion and is thereby committed to a different course of conduct. He cannot be unmoved by the exposition of the gospel and its claims which the pacifist offers. A Christian who has never felt a doubt about the claims of pacifism must either be very void of thought about the implications of his faith or very insensitive to its essential quality. There is a real problem for the Christian when his country is at war and, whatever the answer that he finally accepts, he ought to recognize the problem.

The non-pacifist recognizes as fully as the pacifist the inherent sinfulness of war. If there were no sin, there could not be war. It is a primary duty of nations, that is, of men acting as citizens, so to conduct their affairs as to give no occasion for war. But when war has broken out, or when some nation has entered on a course of aggression aiming at tyranny over its neighbors, the non-pacifist may become convinced that his loyalty to Christ itself requires him to fight, and as a citizen to vote for his country's entry into the war. He must not do this light-heartedly. It is a fearful responsibility. But if he takes that course, it is because in the circumstances he believes that his duty as a Christian, not only as a citizen, requires it of him. And now he in turn is deeply pained by the non-cooperation of his pacifist fellow Christians and their apparent acquiescence in what seems to him the possible triumph of the evil principle.

For (to take this war as an illustration) to him it seems that to let Nazi Germany have its way is to close the door to all hope of advance toward Christian civilization for generations to come. He does not fight for the Christian faith itself; that must always be wrong, for it cannot be imposed on others by force, and if his own witness is in question the most potent form of witness is martyrdom. But the Christian faith has combined with other forces to build up a civilization which is partly an expression of that faith and can be made to express it ever more perfectly. A Nazi triumph would put an end to that. And to allow it to do so seems to him disloyalty to Christ. He recognizes that it was by suffering and not by forceful conquest that Christ redeemed the world. He hopes he is ready to suffer without bitterness if duty in war or peace requires him to suffer. But he does not see the relevance of this to such a situation. Indeed he sees, as he thinks, its irrelevance. If Christ had called for the twelve legions of angels to defend him against the soldiers and the temple police, he would have been saving himself alone. But in a war of self-defense (which this war is in part) each citizen is defending his fellow citizens from subjugation to an alien yoke; and in a war for the liberation of other nations from an oppressor (which also this war is in part) each is fighting not only to save his fellow citizens, but to save those of another nation, another tradition, and another culture, which are in danger of being blotted out. The way of fighting is then more apparently the way of the Cross than is the way of detachment, which (apart from prayer in which both alike may join) is alone open to the pacifist.

To the non-pacifist it seems that to call on a whole nation to submit to aggression in the name of Christian discipleship involves a personfication of the nation which is a misreading of the facts, while to call on each Christian citizen to stand by while his own or some other nation is ravaged is to ask not for a manifestation of love but for its betrayal.

So the difference cuts very deep. And its importance is not limited to war time. For the pacifist almost inevitably works for reduction of his own country's armaments even though others remain heavily armed; while the non-pacifist may believe that for the sake of peace itself his nation should be heavily armed so long as others are, though he will seek to establish a regulation of all armaments by agreement among the nations leading to a reduction in accordance with an agreed scheme.

Compromise between these two interpretations of Christian duty is impossible. It makes ineffective and dangerous the policy of the non-pacifist; for whatever may be the strength of the case for disarmament, there is no case at all for inefficient armament; that combines all the evils. And compromise blunts the edge of the pacifist's

witness, leaving him to look like a sentimentalist instead of the champion of a stark, austere, and absolute imperative. The difference is profound and incapable of adjustment. It must be recognized at its full gravity if any fellowship of pacifists and non-pacifists is to be genuine and secure against disruption; and, indeed, experience shows that the two groups find mutual understanding intensely difficult; each causes distress and provocation to the other without at all intending or expecting to do so. Let them first appreciate the terrible depth of the gulf that separates them. Then, but only then, they may find that the gulf can be bridged, or rather that it has been bridged and that the bridge-builder is Christ.

III

For these two groups of Christ's disciples, even though their difference remains in all its painful intensity, find as they meet together with him as their leader that in him they are as one. Here is something that unites them despite their disagreement. Indeed, the very poignance of their disagreement makes more vivid by contrast the fellowship which overreaches it.

The fact is that one who is a pacifist on the basis of his Christian faith finds that this faith unites him more closely with those who share it even if in the matter of war they oppose him than with those who share his pacifism, but for whom pacifism is differently grounded. Not only have Christians a vast area of agreement, common moral standards, a common philosophy, a shared experience of worship and of prayer, but they are agreed in their verdict upon the present situation to an extent unrecognized by those outside their ranks. For example, hardly any pacifist among them will take up an "absolutist" attitude and insist that the problem of compromise or of conflicting loyalties does not exist for him: on the contrary, most Christian pacifists not only admit that war is a manfestation and symptom of evil, but recognize that they cannot wholly cut themselves off from it so long as they live an any sort of contact with their fellows. Though for themselves they cannot but draw the line at any avoidable participation in war, and are convinced that in the present crisis a repudiation of war is the only course compatible with their discipleship, yet this is a decision to draw the line at this point rather than at another, a matter (so to say) of the strategy of the campaign against evil rather than a difference of principle.

The pacifist says in effect, "The time has come when the Church must deal with war as a century ago it dealt with slavery: to go on acquiescing in this intolerable evil is to ignore the chief issue of our day: it is not only to bring untold misery and untold evil into human life, it is to refuse to employ the one effective method of salvation: we must draw the line here, even if we cannot do so very consistently." The non-pacifist replies: "You misjudge the situation: neither this country nor the world is ready to renounce war; and to do so prematurely is to take a superficial view of evil, to make a grievous tactical blunder, and to involve yourselves in inconsistencies: we do not agree with you that the time is ripe, that war is in fact the supreme manifestation of evil, or that evil can be overcome by dealing with symptoms." Beneath such a difference is rather a diverse judgment on a matter of expediency than a division on the matter of fundamental belief.

Moreover the very fact of their difference underlines for both of them the sense of shortcoming and of humiliation. If men who own the same Lord, who pray and study together, disagree so widely, this is for both parties a challenge to repentance. It convicts both of them of failure, for each has failed to convince the other; it fills them with a common regret, for their division discredits their cause and impedes their witness; it unites them in a shared and timely consciousness of their need for forgiveness; there is no room for self-satisfaction, still less for criticism: it reminds them of their obligation to study, and if need be to rethink their understanding of the faith; it illustrates the vast difference that separates the mind of Christ from our imperfect understandings of him.

It is in this acknowledgment of the lordship and sufficiency of the one Master that Christians find the cleavage over the matter of war less than radically divisive. There are of course on both sides and in certain tempers bitterness of speech and mutual criticism when each is sure of his own rectitude and ready to think of the other as a traitor to Christ. But whether or not pacifism is essential to the gospel, pharisaism is certainly its denial. We cannot judge and revile if we have any real experience of the spirit and presence of Christ.

As we pray together and study together, the faith that unites us creates a sense of fellowship that makes contempt impossible and is stronger than any other bond of agreement. This is a fact of experience to which the two authors of this article can severally testify. They belong, each of them, to many groups in which similarity of interest, social, aesthetic, or political, is the basis of unity: in such groups they have found friendships which cut across all the divisions of nation, creed, or culture. But it is only in company avowedly and primarily Christian that they have found a real unanimity of outlook, a real and organic community. This community, where it has been genuinely realized, has survived the strain of division over the most urgent of all practical issues: indeed, as we have explored and tried to understand the nature of that division, our actual community has in some respect at least been enriched. For we have gained together a clearer vision of Him in whom, as his apostle declared, is neither Greek nor Jew—and perhaps neither pacifist nor non-pacifist—but one man in Christ Jesus.

Another Day

By Nina Pride Hoag

Another day will come if we but wait;
The sun will shine when this dark hour is done.
Some call it universal law or fate;
Our questions will be answered one by one;
This will be solved as well; await the sun.
Why hide away and weep with covered face?
The light is here, a new day has begun.
The clouds will disappear and leave no trace,
For as light triumphs, shadows scatter into space.

Throughout all life the shadows come and go.
Without a storm, no rainbow spans the sky;
And sometimes when we feel the deepest woe,
New ways will open and our sorrows fly.
But for the moon the little children cry,
And want all summer long in which to play.
We, too, are little children, you and I,
And beg that someone wipe our tears away.
Then after years of wandering we greet the day,

Circular Living and Spiral Living

By Arthur E. Morgan

AMERICA has a great stake in her small communities. The intimate associations of family and small community life provide the best conditions for developing those qualities on which our civilization rests.

The first requirement for a good society is mutual confidence. No society can exist without some of it. The natural setting for growth of mutual confidence is the small community of people who know each other intimately, who live and work together, who have some common standards and aims, who more or less share the common lot, and who in living and working together have need to trust each other.

Most of our fundamental personal traits are established early in life, and children growing up under the conditions described are more likely to develop mutual confidence and good will than those who, especially without the shelter of good family life, grow up in the impersonal atmosphere of a large city. City dwellers appreciate these fine traits, but it is difficult to preserve them under city conditions, just as it is hard to preserve fresh air and open spaces in the city, though the people want them. Other fine cultural traits such as neighborliness, cooperativeness, mutual regard and generosity, also have their natural home in the intimate relations of family and small community life. They are not inborn, like the color of the hair, but are learned from the surroundings, as one learns his mother tongue.

Democracy Found in Rural Life

The spirit of democracy, which we hold so precious, also is the product of small community living. Primitive community life usually was democratic life. As the habit of conquest, feudalism, and empire spread over the earth the small community was submerged, and its traits partly erased. Yet in the mountains of Switzerland and Scandinavia, and wherever virile small community life survived, the spirit of democracy was kept alive, ready to spring up again when circumstances should be favorable. It was from such sources that democracy came to America.

America owes much to her small communities. Her fate is largely bound up in theirs. If they wither away the life of America will be greatly injured.

Yet, notwithstanding these advantages, the small community in Europe and America has been steadily losing ground before the growth of the city, and for definite reasons.

With its great values, the small community also has had certain weaknesses. One of these is what we might call "circular living."

The human species is very old. Estimates of its age range from a million to seven million years. During most of this period, it would seem, men learned very slowly. It may have taken the slowly accumulated experience of thousands of years to develop a perfect type of arrowhead, or a dependable canoe, or a useful social custom. Under these primitive conditions the survival of human society depended on keeping alive these skills, manners, and outlooks. Therefore, it came to be a ruling passion in primitive society to do just as the preceding generations had done. Each generation lived and thought almost exactly like the last, and change was exceedingly slow. This "circular living" preserved both the good and the bad in primitive society.

Students of primitive man emphasize this strong trait of conformity to custom. They speak of primitive communities as "sacred" communities. The whole of primitive life was ruled, not by planning and design, but by loyalty to the ways of the fathers. The primitive man built his boat with the same reverence for the teachings of his fathers as he had in saying his prayers.

The small community throughout its history has tended strongly to perpetuate the traits of primitive life—its good will, mutual confidence, and cooperativeness, but also its conservatism. (When Christianity swept over the Roman Empire, rural people held out longest against it, and so the Latin word for rural person, "paganus" — pagan, came to mean non-Christian.)

Cities Make New Paths

In cities a different influence was at work. There many men from many different backgrounds met and mingled. They became used to differences. No longer was it so necesary for a man to do or think just as his father had done. He could compare different ways of thinking and acting, and choose what he thought best. With this attitude in control, a generation did not exactly repeat the previous ones. In many ways people followed their fathers, but in some respects they found new ways.

Little by little city people turned to free inquiry, experience, and experiment as their guides. In one field after another, as they gave up the "sacred" ways of their fathers and made new paths, they began to run far ahead of the small communities where the ways and beliefs of the fathers were not questioned. The city generations did not go round and round in circles, but moved somewhat in spirals, each generation partly reproducing the last, but rising a little higher—or perchance falling a little lower.

For instance, while the old spirit of conformity in rural life held to handicraft methods, the city spirit of inquiry, adventure, and experiment led to the development of machines and to modern methods of manufacture, transportation, commmunication, and business administration. The result is that the world of handicrafts, by which all mankind lived two centuries ago, is almost a thing of the past. Only as small communities accept that spirit of free inquiry and modern progress in the economic field can they hope to survive.

In one field after another, first the cities, and following them the people of small communities, have given up their strong feeling that the ways of the fathers are sacred and must not be questioned. We see this in geology, biology, and other sciences, in medicine and engineering, and finally in agriculture.

In the field of orthodox religion, however, it still is thought to be a virture to hold unquestioningly to the faith of the fathers.

"It's the old-time religion, and it's good enough for me." Even suggestion of another course is deplored. In this respect many men never have broken with the ancient habit of primitive men to hold old ways and beliefs as sacred. One finds this to be the case among Mormons, Roman Catholics, Mohammedans, Lutherans, Hindus, Mennonites, Nazarenes, very orthodox Friends, and others. An orthodox follower of any of these faiths, believing his is the true doctrine, feels it is an offense for his faith to be classed with most of these others. The aim of many teachers of each creed is so to impress the beliefs of that creed upon young minds that they become incapable of critical inquiry. Small communities have been the bulwarks of orthodoxy.

Cities as a rule tend to lose both the good and the bad qualities of primitive society. Small communities, except as they come under city influence, keep both good and bad qualities of primitive communities. Perhaps the cities cannot do otherwise. The small communities, on the other hand, do have a chance. It is their

duty to carefully examine and appraise the various elements of the cultural tradition. They should try to keep and develop those small community traits of mutual confidence and regard, good will and considerateness, which survive best in small communities; but also they should try to gain that spirit of open-minded inquiry and comparison of values which the ancient community lacked. If the small community can do that it can hold its own with the city, and can add a quality to our national life which the city lacks.

We have seen the remarkable advances in making the things people use, in transportation, in communications, and in medicine and engineering, which have followed the acceptance of free critical inquiry. If our churches likewise should give up the attitude of conformity to inherited beliefs which they have carried over from primitive society, and should accept fully the spirit of free inquiry along with sincere commitment to the best we know, the next century might see a greater growth in human unity and in ethical and spiritual living than has occurred during the past fifteen hundred years.

In Search of Truth

That spirit of critical inquiry, I believe, was the spirit of Jesus. He repeatedly said, "Ye have heard it said by them of old time . . . but I say unto you," and "When the spirit of truth is come, he will guide you into all truth." It seems to me that he taught not primarily a set of facts and rules, but a way of approaching the truth. This way did not consist of unquestioningly following the fathers. It led to an open-minded search for truth.

If that attitude is not taken, then the small community churches may fall more and more into disregard, and young people leaving them for the cities will continue to drop away from the church when they come under the influence of free inquiry.

Our country greatly needs wholesome and thriving small communities. Many steps need to be taken to encourage their development. I have emphasized the need for free religious inquiry because it is very important that the country shall not lose the spiritual quality which free, vital religion in the small communities can give. It is losing that quality today. Free inquiry is not just a right; it is a great moral duty. It can lead us from "circular living" into "spiral living," and can make our small communities into centers of life and spiritual adventure.

The Need for Family Owned Farms

By Floyd W. Morris

UNDER pressure of war farm folk may be pressed into the mold of an efficient industrial enterprise for the production of food. We have thought of farming as a way of life. Now it is understood in terms of the machine—production, cost and profit. Farm people are operators who work more land to grow products which return a money profit to themselves, but more to the distributors. The farmer's misfortune seems to be the small cash profit accruing to himself in comparison to the profits of others. The real tragedy is not the small money return to the farmer, but that he may become a mere industrial unit, perhaps at last organized in self defense as a labor union.

If the farmer becomes a part of the industrial process, the result may be a mechanization of his life, a loss of his cherished independence, at the price of a meager security. It may result in big business taking over control in the interest of "efficient operation." There will follow the loss of any spiritual significance of the individual. Farm life will be judged by its efficiency per unit of operation. Human values that appertain to the farm family and its social stability, the living together of farm folk in a community having a worthy history, recognition of beauty in the farm environment, the expression of religion through mutual aid in family and community life—all these things will cease to have any significance. They will be regarded as the intangible dreams of "social uplifters."

Farm Tenancy on Increase

The farmer is fast losing the opportunity of having a history on his own soil. It cannot be said of the farmer today, as Emerson said of him in 1858: "He is permanent, clings to his land as the rocks do." This great lover of nature and of the inherent simplicities of life went on to say: "In the town where I live, farms remain in the same families for seven and eight generations; and most of the first settlers in 1635, should they reappear on the farms today, would find their own blood and names still in possession."

There are few farm communities today that warrant any such description. Farm tenancy is reported to have tripled since 1880 in this country. Tenancy makes for impermanency, an emphasis upon cash crops that return a quick profit without regard to fertility losses. Renters soon move on to a better location, where the soil is not yet exhausted. Transients have little interest in anything that has happened before or will happen after. "Let somebody else worry about that," says the tenant as he packs his goods in March. Rural history, such as Emerson knew, becomes impossible when farming is an industrial operation carried on by hired workers and, having no history, farming as a way of life loses all meaning.

History, as presented in my early school years, held little meaning for me but it came alive in the one course of that nature which I took in college. It throbbed with drama. Personalities lived through it to give meaning to momentous events that I had known only as dates. Through this course I came to understand historical people; individuals who thought and did things, and who thus came to exercise influence upon my life, and the lives of others.

History is truly biography. All of human biography, seen in a mystical composite of aspiration and action, would be the perfect history, that is the history which God knows. It is persons who are important, not any mechanical organization of social or industrial patterns. These things are but instrumental and when they become ends are very bad ends indeed. Commercial farming is about to sell out to such a bad end. Persons are becoming of less concern than efficiency of operation.

What can we, who have another view of farming, do about it? We see that farming is a way of life—a science and an art. We are called upon to make ourselves heard in protest against prevailing trends, if to no other end than that some may realize what it means for agriculture to be pressed into industrial molds.

Farming as a Way of Life

Further there are rural communities particularly adapted to the creation of islands of spiritual sanity and cooperation where farming can be demonstrated as a way of life. Some would make for such satisfying experiences of life for farm folk that other communities might be attracted into like ways of living.

Rural communities need a history; an awareness of the worth of the past upon which the present is to "build more stately mansions" of character and life. Families in such a community need roots, not like the roots of quack grass,

but like the long tap root of the pine. These rural families need to own their farms. Only thus can they have a sense of permanency. The oldest members need to sit on the facing bench of the grocery's exterior and tell of times past and what the family worthies did. There can be no faith in a future that has no knowledge or care of what has happened in the past. Family histories of the sort need not be illustrious. There is needed that sense of years stretching back in worthy succession that makes an adequate foundation for living of worth in the future. The poet, Burns, has given us a picture of family life in "The Cotter's Saturday Night" that illustrates this historic regard, where

"the sire turns o'er with patriarchal grace,
the big ha'bible, ance his father's pride."

Here is something for us, in this age so absorbed in the material present, to think about—"ance his father's pride." There is today little sense of ancestral pride. There is more contempt, or at least indifference, for what was father's. We must understand what has happened in the past to be able to preceive an underlying unity through all of life which makes possible whatever of goodness, beauty, and truth there is. When we view life in detached segments, isolated entities of either time or personality, then all value is lost since there is no integral relationship of meaning.

In Burn's poem there is description of a family centered religion. As such it gives promise of a family centered community life. When families are highly respected and have a secure place in the community then relationships in that community take on worth and stability. Without this stability arising out of a history of some worth, "anything goes."

A machine has no morals. Men made into machines for the production of anything, especially food grown from the soil, lose much of moral consciousness. Without moral ideals as a motivation for conduct, society as we conceive it is not possible. Mechanical power manipulated by those who are strongest takes the place of moral idealism in determining conduct. Persons do what they must or what they can get away with. Foundations of civilization crumble and finally go down in ruin like the Roman empire. Such a picture is not pleasing, but there are many who will admit today that it might happen to us.

THE INDIVIDUAL IS IMPORTANT

Farm folk are the last bulwark against mechanization and the ultimate collapse of society. They are such a bulwark because fundamentally agriculture is not a business as Ligutti and Borsodi and many others point out. It is a cultural way of life, since it has to do primarily with growing processes and not with mechanical operations of manufacture. In agriculture there is an unpredictable factor. Growing things live, and cannot be accounted as raw materials in a factory. Farming cannot be set to an industrial formula.

In a farming community that is to demonstrate the highest values of life, people are paramount, and the family is the nucleus around which a true rural culture may develop. Families that live on their own land make up communities that care for their school, their church, their cooperative organizations, and the working out of an abundant life for the community as a whole. No such results in creative living can be achieved if present tendencies in agriculture continue. The farm family of settled residence and history needs to recapture some of its former glory.

There is an old farmer living near me. He is no longer able to farm his acres. He has no children, but he retains ownership of his land because, as he says, "I must have land that is my own to walk around on." How beautiful it is when that land is passed on from father to son and all the worth of a former day is recaptured in the work of a son.

The family owned farm is something essential to American farm life.

Contributed through the Rural Life Association.

WORSHIP IS NOT AN ESCAPE

Worship is not an escape from reality, but rather it is a more intimate experience of the real good, the real truth and beauty, now. That experience is open to all, because it is a simple, earnest waiting on God.

An important part of the waiting is a vivid sense of one's blindness. This sense of personal smallness is necessary before one is capable or worthy of growth in attitudes, in spirit.

A second act in worship is faith in sincerity, in inward strength. It is the act of believing that there is such a thing as a liberation from petty troubles, that there is such a thing as absolute sincerity. Although this liberation may never come to us; yet the knowledge that such freedom exists, that it is possible, gives us hope.

When a scientist focuses a microscope on a minute object, the object appears blurred for a few seconds in the process. Yet the object is real, even when the image of it may be distorted. Worship is not an escape from reality. It is the act of perfecting vision so that we may see the real good, truth and beauty, which are all around us, but which we see so dimly.

In these days, as in former days, prisoners, persons whose color of skin is considered a crime, defeated peoples, starving peoples, and the big, harsh, reeling, victorious, better-fed nations are suffering physically and spiritually and are despairing of ever being liberated from suffering and harshness. Thousands of us members of the brotherhood of man are seeking escape from reality through strong drink, strong fears of other peoples, strong flattery of ourselves as the "greatest nation in the world."

Yet, "we can not dedicate, we can not consecrate, we can not hallow this ground," this earth, these lands, these races, these cultures. Neither the living nor the dead, whose giving of themselves is based on the falsehood that it is more important to protect ourselves and to kill others than it is to protect the love of God and of men by practicing that love to the end, in the spirit of Christ . . . neither the living nor the dead can hallow this ground, this earth. Yet our Heavenly Father can do just that, transforming our insanity, our unreality into reality, if we are sincere in worship.

By these two acts of worship, therefore, of feeling our smallness and blindness, and of believing in that hidden goodness, which is God, worship is prevented from being an escape from reality, and it actually becomes a more intimate experience of the real truth, the real good, the real beauty.

It is plain, then, that in our regular worship together and separately we are grappling with the central issues of our life, which strike at the root of wars and rumors of wars. Through worship that root can be eradicated from individual hearts!

FRANCIS D. HOLE.
Earlham College.

"LOST"

As a strip of golden seaweed
Or a splinter of driftwood
Sliding over the moving hills of water,
Lost in the vastness of the ocean,
As a star in the deepest caverns of the sky—
So am *I* lost
In the immensity of thy love, O God.

EDITH LOVEJOY PIERCE.

From Lafayette Ave., New York City, *Friends Bulletin.*

Beware of loyalty to mere ideas instead of to the realities which the ideas describe.

Concerns About the Society of Friends

By Robert M. Jones

SINCE we have been engaged in the war, one hears less about and sees fewer praiseworthy articles about Quakers in general. Even when these articles do appear, oftentimes they deal with *historic* Quakers or Quakerdom, such as John Woolman, William Penn, Elizabeth Fry and others. What *they* said and did so long ago will not upset the equilibrium of any one in these days, so it is quite safe to discuss them. However, one still sees occasionally an article or so, coming from the outside, so praiseworthy in its scope that Friends inside the circle are embarrassed, or, do some of us enjoy basking in the reflected glory of the humanitarian work that goes on in the name of the Society of Friends? The October issue of *Christian Herald* carries such an article by Dorothy Canfield Fisher, but the article in the *Christian Century* of September 22, seems to stir my soul more than these other laudatory comments about us.

If any Friends are prone to a bit of "puff-upedness" over our good works, we will find this penetrating article by Joseph Holmes Summers, at least stimulating, and I should hope, challenging. And perhaps, this survey of Quakers and their ways, from the INSIDE will do us more real good than those coming from the outside, who in reality, may not know us as well. At least, this article by Joseph H. Summers, has crystallized in my mind many things, which I want to share with other Friends in an introspective way. Having lived and associated with all branches of Friends in America, more or less, and studied them to some extent, the introspection I purpose to engage in, in this article is out of my heart as a tender concern, and not in the spirit of criticism, or controversy but directed to the end that we may be more effective in our spiritual ministry as a Religious Society. So I proceed to point out what I consider some vulnerable points in our faith and practice—mostly *practice*.

WHY DO WE SHUN EVANGELISM?

While sitting in the meeting of the Evangelism Commission of the Federal Council of Churches of Christ in America, here in New York a few days ago, I was brought face to face very realistically, that by and large the Society of Friends is not evangelistic, nor does it have any real techniques along this line. But the greater concern that gripped me, while other denominations were reporting, was the fact that too often the most of us are not *interested* in evangelism. When one sat as I did, and heard the various denominations and the Commission of the Federal Council report of their grappling with great problems of life and faith in war-time America, and how successfully they are carying out plans and programs of ministry to prisoners of war, to those in the armed camps, to shifting industrial workers, and in other phases of American life, one could close his eyes and feel almost as if he were in Galilee and was hearing the Disciples report to their Master after the mission of the "seventy," and hear their Leader exclaim: "I beheld Satan (or the forces of evil and ignorance) as lightning fall from heaven."

The Commission of the Federal Council voted to allow each denomination represented an opportunity to present its particular work of evangelism at future meetings. When "my time" comes, what shall I say about the Religious Society of Friends, the Five Years Meeting in particular? Will I stand up and glibly tell that "Friends are not evangelistic, and that we do not proselytize at all?" Shall I boast to those who are busy about the Father's business that, "Oftentimes people come into our meetings for months and even longer, and no one asks them to join Friends?" Perhaps more indicting it is, that we are not even *cordial*, and would never dare to inquire as to their spiritual aspirations and needs. This is not an exaggeration of the situation at all. When I, as a Friends pastor, have on occasions been asked by other ministers, "Why are not Friends more aggressive and evangelistic?", I have in a self-satisfied manner replied, that "we are not interested in proselytizing." Would to God it had occurred to me then, that to inquire of a seeker's needs and offer to minister, is not proselytizing—but offer vindicating my call to the ministry of Jesus!

Friends in many sections have been afraid of the term evangelism, and I agree that it needs re-thinking, and better techniques developed, but I trust that our re-thinking process won't mean our *debunking* it and drying up in our shells as a religious group. If we could only recapture that sense of urgency that propelled George Fox and early Friends all over the world, "to turn men from darkness unto light." Whatever method we use to turn them to light, is not so important, as the fact that our whole message and program *is turning them*. All groups of Friends, by whatever label we go, should examine ourselves in this light, it seems to me. Let's get away from the idea that has so long plagued us, of being satisfied with a "small group;" yes even *exclusive* and complacent group, not too concerned with what goes on in our immediate vicinity.

It is tragic that in many instances Friends are more interested in the complex problems all over the world, and blink at the problems looming ominously before them right in the meeting house door. I would be the last one to disparage the world wide work of the Society as embodied in our Service Committee and Missions, but I cannot seem to get away from Rufus Jones' discussion of "The Vital Cell;" the LOCAL MEETING. It is so easy to be tied up with quarterly meeting, yearly meeting, Five Years Meeting, general conference and other larger concerns, that we have no time for the local meeting at home. We have all seen so-called "weighty Friends" on platforms in our larger gatherings, that we would like, even pray to see—at work in their local meeting.

ADEQUATE LEADERSHIP NEEDED

Being a minister, and pastor, I am concerned also with the whole set-up of the Quaker ministry. We are not, as a Society agreed, and perhaps it is not important that we should be, on the nature and functions of the Quaker ministry. Some groups have ceased to recognize ministers as separate from other Friends, thus reverting to what they feel was the essence of seventeenth century Quakerdom. It certainly would be wonderful if Quakerdom could approximate that sevententh century type of ministry of fervor, power and effectiveness, where everyone felt the call of God upon him to "turn men from darkness unto light." But because Quakerdom fell down here, the custom of setting apart some as ministers came into being. Those of us who are pastors, doubtless would heartily approve a ministry where there is no distinct order, providing that ministry of *all* be as *effective* as it was at the inception of the Quaker movement. The historic innovation of having settled and "hireling" pastors came because of this lack of effective ministry, as any reputable history of our Society will reveal.

We are convinced that God has called some of us to be "apostles, prophets, teachers," and, we would add "pastoral secretaries." If we are not willing to *all* be ministers as early Friends were, then I am convinced that SOME of us *must*, while the rest support us in our work, spiritually and financially. And I see a place for a pastor in the frame-

work of the Friends Meeting, and the Meeting not losing a bit of its real quality, but having something very worthwhile added. One of the most tragic situations I know in these days is the number of Friends Meetings being laid down, gasping for life, or dead already (and don't know it)—because of lack of real leadership. Some of these meetings were once strong meetings, and with pastoral leadership.

With community changes and other factors, these meetings have not been able to adjust. When they are no longer able to support adequate leadership, rather than revert to the ministry of *all*, because of sheer inertia and lack of vision, they perish. In some cases, some of the ought-to-be-leaders in these Meetings are more concerned with Yearly Meeting and other concerns, and not enough with fanning the dying embers of the local Meeting. If there is sufficient leadership latent in a given Meeting; for financial and other reasons not having adequate leadership, then, that Meeting should rise from the dead and take on new life. Doubtless, too, the general ministry of *all* would challenge and enrich those who have depended entirely upon a pastoral leadership. But *somebody* or *somebodies* must assume leadership if that Meeting is going to have a re-birth and effectively minister once more. But, please, let's not hire a pastoral secretary to do the "paper work" of the Meeting, and expect spiritual fires to glow, while the rest of us relax again. And don't let us make the mistake of neglecting the general ministry of the Meeting, because we are able to support a spiritual and well-trained pastor.

What Do We Stand For?

I heard an eminent Presbyterian minister this week urge upon the pastors of Brooklyn, that they as pastors with their churches assume their sacred responsibility of interpreting and emphasizing the Christian tradition, and along with it, in our case, the Quaker heritage. Of course this is best done through the Meeting religious schools, in the case of children and youth. The minister pointed out that too often mere "activity" in our religious schools displaces real instruction and interpretation of the common heritage we have as Christians, and I add, Quaker-Christians. Activity-centered Christian education is well and good, but is not enough. Pastors and other workers are aware of the appalling illiteracy of most children and their parents on things relating to the history of Christianity, and the rise and development of Quakerdom; to say nothing of the woeful ignorance of Biblical material. New York Yearly Meeting seriously considered this summer the need for instructing applicants for membership with us, in the history and principles of our faith. Perhaps we should begin closer home, and survey *ourselves*, our great faith before we attempt to instruct others. We wouldn't want to be rigid at all, but doubtless good books on the Jewish religion, life and teachings of Jesus, history of the Christian Church, and a good history of Quakerdom (that brings it up-to-date), ought to be "required reading" for all Friends and applicants for membership!

If this study were made by all of us, we would have less concern about our applicants, and certainly a lower mortality rate among those who fail to make good members. Furthermore, such a study might effectively point out to all the real nature of Quakerdom; that there are *other* significant principles involved in the Quaker approach to the Christian life, besides silence in worship, and pacifism. Quakerism *is* such an emphasis on the development of the "whole man," that life can never be again compartmentalized, but shot through and through with a *genuine* sacred totalism making Paul's conception of presenting the "body"—(the very life of one) to God.

I am jealously concerned for Quakerdom in America. I don't want it to become so wrapped up within itself that it loses its soul and sense of mission for our day. I think we are charged with a peculiar task in this day, of helping people to see not only the evils of our day in perspective, but that we have a message for an age under God's judgment, and that we are also under Divine Grace and power; that streams of refreshing and cleansing are nearby to give a renewing life in God. We have the task of telling our generation that, though our own lives and church may be or seem dry, "far off it is raining."

The Society of Friends or any other church has not the time to relax on its oars, no time for basking in what it has accomplished, but rather be humbled by its awesome sense of what it OUGHT to have done and must yet tackle. Dedicated to such life and service as are inherent in such an approach to life and ministry, we can yet go from our quiet places of worship with the pressure of God upon us, into useful ministry in our local communities and in the broader sphere of activity.

No man is happy who does not think himself so.

They who victimize become victims of their own deceit.

GLEANINGS ON RURAL LIFE

A Regional Conference on Rural Life will be held at William Penn College, Oskaloosa, Iowa, October 28-29, just before the October Meeting of the American Friends Service Committee at the same place. The resource leaders will include Monsignor L. G. Ligutti, of Des Moines, Executive Secretary of the National Catholic Rural Life Conference, E. R. Bowen, General Secretary of the Cooperative League, and Homer L. Morris of the American Friends Service Committee. The sessions will begin at two p. m., October 28, and Friends are being urged to come a day early for this event. President Errol T. Elliott is the General Chairman of the Rural Life Conference.

* * * *

"Plowman's Folly," a book by Edward H. Faulkner, University of Oklahoma Press, Norman, Oklahoma, was received yesterday morning and it was read by bedtime of the same day. It's that kind of a book. The author questions the universal practice of turning the soil with the mold-board plow. He flatly states that it is wrong and brings out some very good evidence to support his views. He holds, and seems to have strong proof here, that many of the ills of agriculture, soil erosion, loss of fertility, lowering of the water table, etc., have been greatly enlarged by plowing. Mr. Faulkner is a farmer, graduate of an agricultural college and was formerly a county agricultural agent. For the past five years he has been farming without a plow and demonstrating to his neighbors that it pays. He uses a single disc harrow and a home-made device for marking and tamping the soil for the rows. This is a readable and practical book. It should lead to some interesting experiments. I know of one small kitchen garden where the suggested methods will be tried next year.

* * * *

The Rural Life Committee of Indiana Yearly Meeting has just made the following recommendations to Earlham College: 1. That the college farms be made available for student labor and practice by those students taking the pre-Agriculture course and others interested in farming. 2. That an agricultural short course be established, beginning with a period of a week or ten days and expanding as the way opens, so that the need of rural Friends for continuing education may be met.

Stanley Hamilton,
Executive Secretary,
The Rural Life Association.

Quaker Hill, R.R. 2, Richmond, Ind.

Toward A Rural Philosophy

By Mildred Jensen Loomis

RURAL life*—life on the diversified farm or homestead and in enlivened small communities—is right and good for mankind because it creates and sustains essential human values. Rural life is the source and scene of the development of personality because (among others) of the four following provisions:

CONTACT WITH ORGANTIC POWER

The basic experience in rural living is with organism. The very materials of livelihood, though material, are filled with active spirit. Soil, plants and animals, as distinguished from mechanisms and inanimate matter, are organic—possessed of the mysterious principle of nutrition, growth and reproduction beyond even the ken of scientists. In a predominately rural environment man has all about him the handicraft of spirit; instinctively and subconsciously he comes to know his kinship. Along with immersion in life, mystery and spirit there is solitude—essential conditions for the remustering of the meditative in man. When education shall uphold the nobility of the organic principle and uncover its social significance, the countryman may lead in throwing off the mechanism and materialism of our age.

For in the organic principle (as over against the mechanical) lies *true* power, in the sense that power means the supplying of man's basic wants. Great size and volume are not the principles of excellence in power. The first attribute of power is availability to man *without loss of his freedom.* This is the perfection of organic power, inherent in the soil and growth processes. It is small enough to be free from danger; productive yet not enslaving; continuous but not tyrannical; subject to the law of increase rather than depreciation; available to the common man without *great toll in money and* liberty. It is amazing today to what degree people operate power (and work in activities) in which they do not believe. Working with the life force in the natural world is a covenant with the Eternal in which is guaranteed basic human integrity.

CREATIVE WORK

In rural work, men, women and children exercise all their capacities from which personality grows. The modern world is cursed with a philosophy of working for a wage or a living, under stress of which most people perform deadening repetitive activities, the boredom and frustration of which they hope to offset by conspicuous consumption or spectator-recreation. But work should not only *provide;* it should *express.* Rural work combines these functions.

In small-scale community industry and in direct production of food, clothing and shelter the members of rural families utilize their full persons—bodies, minds and wills. In deciding the nature of the work, the purpose it shall serve, and in choosing tools and materials their wills come into play; in planning and designing they use minds and artistry; in executing, hands and bodies. Most important of all, having been *free* to plan, purpose and execute, they cannot escape the *moral* implications of work, in other words, the responsibility for the work done. In such work men use tools instead of machines—a tool being defined as an instrument which assists man in doing *his* work, while a machine is one which *man* helps. Man is master of the tool but likely to be the slave of the machine. On such creative work the structure of human personality rests. To be cut off from supply bases and from means of self-employment not only means material insecurity but soon results in emotional and mental disabilities.

Other aspects combine to remove monotony from rural life. The field is a matter of constantly changing life; the seasons are invested with variety. Affections enter to a special degree. A man may love his horses, herds, trees, the bearing orchards and the soil—and find that they noticeably respond to his care and love. Building soil and following nature's laws gives a sense of drama and purpose, so that the necessary repetition becomes welcome discipline merged in the romance of a long-range goal. Such work issues in meditation—in sensing that it is part and parcel of the universe and the worker an agent of creative forces.

Providing, expressing, willing, contemplating—that is the work pattern which gives zest to rural life—for life is zestful in the degree that our *work* is needful to ourselves and to others.

VITAL FAMILY LIFE

Increasing alarm is felt over the disintegration of the home and family. Modern industrial culture is changing woman's place from the home to the factory and office. Dependence on a wage often means late marriage and small families. Frequent job shifts require renting an apartment and tearing the family from spots where it should naturally root and build its culture.

In the country, the home (a house in which one dwells) finds its natural flowering in a *homestead*—a home on a holding of land where the family, maintaining its natural bonds of unity, lives and works. It is the direct source of food, clothing and shelter for its members; the scene of integral living. On homesteads the major functions of human beings can be supplied without disintegration of personality.

A homestead can best provide adequately for family life. Parenthood, source of self-development and discipline, need not be foregone since it is undergirded by material sustenance on the land. The joy of parenthood is not overcast with fear that the child is an economic liability as is often the case in the insecure-wage home. In the rural home children come into their rightful heritage of character-building, useful work. The aged, too, remain functional family members, instead of being relegated to impersonal institutions. In sharing common tasks and goals the family becomes a cooperative unit, knit together by strong emotional ties which develop best in shared activity.

In the rural home family life is significant. In reviving the rural home there is hope that the family may again take primacy as a social institution.

SCENE OF TRUE FREEDOM

Only a homestead can provide *directly and securely* all the essentials and many of the luxuries of life. The first principle of morality and social reform is that man should help himself so long as he is able. When he looks to something outside himself—to the community, to the state or whatnot—he abandons his birthright. "The crisis the world faces," said Eric Gill, "is the disintegration of individual personality. The cure is personal, direct responsible use of land and productive property by the masses." We fall or survive by what the common man does to reinstate himself in the conditions of liberty. When we get back to our roots, when we work for the revival of reasonable and scientific self-sufficiency at home, we are taking the most effective action possible against Statism. In the measure in which things are done by governments, in the exact same measure does the need of personal and cooperative initiative subside.

For two reasons—both significantly related to the rural movement—is the State encroaching on our liberty today. The most apparent is that we have already lost our freedom to industrial-technical power. It has grown so large, so complicated and so dangerous that its victims (instead of withdrawing to the land to produce their needs independent of an industrial system) cry out

*No brief is held for much of the rural status-quo, especially that which is over-mechanized, specialized and commercialized.

> the State to control it. The State relies with myriads of regulations, with top-heavy bureauracy to administer and burdensome taxation to finance it. The second but most important and much obscured reason for increasing statism is to be found in the genesis of the modern constitutional State, in other words to legalize and protect the present fee-simple, land-tenure system. Having been written into English law after the Norman conquest, it was repeated in all of Europe and duplicated in America. It is not generally questioned to this day. Our laws and regulations invest the ground owner with legal power to collect rent from occupiers and to evict them if it is not paid. Out of this has grown a mal-distribution of the national wealth, until great fortunes exist on the one hand and poverty on the other. Again its victims turn to the State asking it—not to correct the basic error—but to direct and tax and spend the wrongly accumulated fortunes which result.

For these two reasons—that mankind is calling on the State to direct gigantic mechanical power and failing to correct its fundamental land-tenure system—mankind is losing his individual and group liberty. To regain it he must look and take to the land.

Book Review

EXILED PILGRIM

BY WILLIAM HUBBEN

Macmillan, New York, 1943

261 pp., Price $2.00

Exiled Pilgrim is the semi-fictional autobiography of William Hubben, newly chosen editor of the *Friends Intelligencer*, and it is a book everyone should enjoy. Few Friends, indeed few people, have had as varied and interesting a life as he has had, and fewer still could chronicle their years with such clarity, modesty, humor, human understanding and spiritual insight. It is a rare experience to accompany him on this pilgrimage and no one should postpone the journey.

Hubben was born in Greerden, a village in the Rhineland near the border of Holland. From there he moved with his parents to Krefeld, an industrial center, where the family lived in a basement room in a tie factory for which his father was janitor. After completeing his work in the local school, he studied at the Royal Teachers' Seminary in Cornelimuenster. During the World War he served as a stretcher bearer, and at the close of the conflict, became a teacher in an isolated hamlet near the Belgian border. Soon he transferred to Krefeld where he taught for a time before becoming principal of a large school in Magdeburg. There he came into conflict with the Nazis and consequently fled to England and the United States. In recent years he has been director of religious interests at George School and a leader in many activities of the Society of Friends.

Those interested in a good story interspersed with the more serious in a book will not be disappointed. "Pete," the goat, the very incarnation of nature's wickedness, will cause hearty laughter, and the descriptions of life in the tie factory will bring many minutes of fun. There are many such incidents as one travels along from line to line and from page to page.

Those interested in understanding European life will find no guideposts in the way of chapter headings pointing in that direction, but over and over again they will find material which reveals the thoughts and actions of Germans of all kinds. The contempt with which the Catholic children looked upon their Protestant classmates, the suspicious attitude towards the Jewish owner of the tie factory, and the aggressive atheistic faction of parents in the Magdeburg school throw light on certain aspects of modern Germany, just as Dr. Dunker, a teacher of religion and the author's "first educated adult friend," the high idealism of many of the Seminary students, and the Mennonite Pastor Kraemer portray another side of that nation. The incident in which Mr. Kamelowski reveals to the writer the pillow of Polish earth on which he sleeps every night is one of the best illustrations of intense nationalism which one could find. It is likewise indicative of many sidelights on European life and thought which are scattered throughout the book.

Primarily, however, this is the autobiography of a spiritual pilgrim, a "seeker of truth." The author recognizes that it is "a daring undertaking to write the chronicle of one's own religious growth," but his readers will feel deeply indebted to him for the intimate glimpses into his spiritual life.

The book opens with the author kneeling beside his grandmother, listening as she tells in her inimitable way the story of the creation, bringing local scenes and people into the narrative. Grandmother taught him to read the Bible upside down and gave him the impression that God was German and Jesus Christ a Catholic, but he was nevertheless enriched by her love of the Old Testament and her sense of reality about it.

His rebellion against Catholicism started as early as Seminary days when he and his friends avidly read the books on the Index Expurgatorius. It led him eventually to withdraw from that communion. Then he started a "sad pilgrimage" from church to church, a pilgrimage "elevating only when one visualized the vast amount of seeking going on everywhere." After a brief association with the Mennonites, he discovered the Society of Friends through the message on the back of a card used in the child feeding program. Contact with Friends revealed they were far more than experts in children's diets and he found his spiritual home in this universal brotherhood where "God was let out of the captivity of a church building into life."

From then on he became intimately connected with the German Friends, editing their monthly publication, *Der Quäker*, and writing their history in *Die Deutsche Quäker in der Vergangenheit and Gegenwart* (The German Quaker in the Past and Present). And then came exile, and his association with English and American Friends.

One wishes the story had been carried a bit farther, to include the first years in the United States, but it is understandable why he chose to end the book upon his emigration from Germany. An index would add to the value of the book, although it is not essential. Otherwise the book rises above criticism.

It is hoped that *Exiled Pilgrim* will introduce William Hubben to Quakerdom-at-large and to a host of fellow seekers, and in so doing enrich their lives.

LEONARD S. KENWORTHY.

C.P.S. 32 West Campton, N. H.

ANNOUNCING A NEW PLAN

In an attempt to get THE AMERICAN FRIEND promptly to all of our boys in service, whether in the army, navy, or marines, or in the C.P.S. camp, we are making the following provision. To all meetings who will appoint some one individual to see that THE AMERICAN FRIEND is remailed to their own boys we shall furnish, to one address, three or more copies at a subscription price of one dollar per year per person. This plan will relieve the office here of an almost impossible task, that of following the changing addresses, and will insure the safe delivery of the paper. If you wish to cooperate with this plan be sure to give the names of the boys to whom you expect to send the paper so that their names may be removed from our list.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

THE WAY OF HATE

Love your enemies; seek the welfare of those who hate you. (Weymouth)

LUKE 6:27.

* * * *

Dislike what deserves it, but never hate, for it is of the nature of malice, which is applied to persons, not to things.

WILLIAM PENN.

* * * *

I shall never permit myself to stoop so low as to hate any man.

BOOKER T. WASHINGTON.

* * * *

Hate is one of the most harmful attitudes that it is possible to cultivate. Mental health cannot be complete when hate is a large element in an individual's life.

JOHN J. B. MORGAN.

* * * *

The control of the "will to violence" is likely to grow more difficult as the war progresses. It will present the most serious problem, however, when the war ends.

Christian Century.

* * * *

Hatred does not cease by hatred, but only by love; this is the eternal law.

BUDDHA.

* * * *

This is no time for fear, for doubts of good,
For broodings on the tragedies of fate.
It is a time for songs of brotherhood;
For hymns of joy, for man's divine estate.
Though echoes of old wars depress the heart,
Though greed and hate still curse man's nobler ways,
Though foul suspicion blasts our life apart,
It is a time for confidence and praise.

THOMAS CURTIS CLARK.

* * * *

I have discovered how easily persons who believe they hate tyranny adapt themselves to the oppression of a helpless minority. That human beings can deliberately abandon Jewish children to an unimaginable fate at the hands of the Nazis rather than admit those children to America is evidence that prejudice is stronger than simple decency.

FREDA KIRCHWAY.

* * * *

What matters now is what can be done to stop the growing tension all over the United States. . . . For in this growing racial warfare lie the seeds of a struggle likely to last and to rock the nation long, long after the war is at an end.

OSWALD GARRISON VILLARD.

* * * *

The fallacy is that the Negro is a problem both *in vacuo*, and *in toto*, whereas in reality the Negro is only an equation in a problem of many equations, an equally important one of which is the white man. To know and understand and love the Negro is not enough. One must know and understand and love the white man as well. . . . It was in this direction, in the direction of knowledge and understanding and love that I had come a little way.

J. SAUNDERS REDDING.

* * * *

The emphasis on problem rather than conflict, on understanding rather than victory, is another technique that flows from Jesus' teaching that we must love the enemy because he is our brother.

A. J. MUSTE.

* * * *

Eternal God, renew our faith in Thy power to establish justice in the place of injustice, peace in the place of war, and goodwill in the place of bitterness and fear. Make Thy way clear before us, O God, in a world of bewildering confusion. Give us grace to become and remain good servants. (Adapted)

ROSWELL P. BARNES.

WOMEN AND WORLD ORDER

Do American women approve of the United States participating in a world organization for the purpose of insuring a just and durable peace? This question will be asked of American women who join in observance of "World Community Day," November 11, the 25th anniversary of the signing of the armistice in World War I. World Community Day has been designated by the United Council of Church Women, fellowship of women's church organizations embracing more than ten million women, to call "all church women to unite in a day's study of their responsibility for a just and lasting peace in a new world order and to continue programs of study and action in every church in the community.

"By celebrating Armistice Day with a study of the way to attain a just and durable peace, millions of women in the many thousand communities of our land may participate in the effort of the Church to bring the influence of Christian forces of the nation to bear upon the building of a world order based on Christian principles," said Amy O. Welcher, Hartford, Connecticut, president of the United Council.

The theme of the program, "The Price of an Enduring Peace," presents the most important matter before the people of the United States today. We must win the war but the winning of a just and lasting peace is likewise a necessity for the United States and the world, if the tragedy of today is not to be repeated, and for this task the people of the churches have an inescapable responsibility. The challenge and opportunity should be brought home to every individual church woman throughout the land.

The World Community Day observance will be part of a nationwide emphasis on world order from November 1 to 20.

CHRISTIAN EDUCATION AT LEGRAND, IOWA

Promotion Day was observed at LeGrand on the first Sunday in October. Each class in the Sunday school was asked to furnish a number on the program. Musical numbers, exercises, talks and readings were contributed.

The Superintendent called together the committee on Christian Education and other workers to plan for this "high day" and other interests concerning the school. The Five Years Meeting literature on the Christian Education Advance was distributed and discussed. By this means the heads of departments were guided into their work for this year.

Promotion Day received due attention and was well planned. A pageant poem was read before the assembled Sunday school. As the different departments were referred to in the poem each responded at the appropriate time with the Cradle Roll, Beginners, Primary, Junior, Intermediate and Adult classes taking their places on the platform in a semicircle. The Superintendent headed the group. The entire school stood and sang, "I Would Be True."

All of the Sunday school classes made their contribution on the program. Then the teachers were called upon to read the list of those who were being passed from each class to the next higher one.

Everyone felt that this had been an unusually helpful and interesting demonstration. The attendance was one hundred and thirty-two. It was the highest of the year.

MARTHA HADLEY.

LOYALTY TO TRUTH

I am not bound to win, but I am bound to be true; I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right, and part with him when he goes wrong.

ABRAHAM LINCOLN.

CIVILIAN PUBLIC SERVICE TO BE CONTINUED

Before renewing their arrangements ith the Selective Service of the United tates government the American riends Service Committee carries on nnually an evaluation of the Civilian ublic Service program, taking the mat- r up with the C.P.S. campers them- elves and with members of the Society f Friends. Readers of THE AMERICAN RIEND have had an opportunity to see ne opinions of various people recently n the subject. After careful deliberaions the Board of Directors of the .F.S.C. on October 6 approved of conuing the C.P.S. program in 1944, proided there is assurance that subtantial progress can be made by the lose of the current year toward the ealization of conditions recommended y the C.P.S. Committee.

The following memorandum from Paul urnas to all men in Friends C.P.S. eports the decision and the recommenations of the A.F.S.C. Board of Direct- rs regarding the Friends Civilian Pub- ic Service Program for 1944:

"In deciding to go on with the Civilian ublic Service program, if at all possi- le, the Board was moved by (1) a belief hat Civilian Public Service can exemplify the 'power of spiritual forces to vercome evil and to create a free and eaceful society through cooperation nd service' and (2) a sense of responsiility to the men who accept civilian ervice as an alternative to military serice which they are unable conscientiously to perform. To withdraw from partnership with those who have particiated in the program, either in camp or utside, so long as the area of freedom n C.P.S. permits work which can adequately express their religious convicions, would betray the confidence placed n the Service Committee.

"The Board recognized the restrictions laced by Selective Service upon the .F.S.C. in its administration of C.P.S. ome of them arose out of our own hortcomings. These weaknesses, it is roposed by organizational changes and lear devotion to principle, to overcome.

"The Board was clear, however, that ontinued participation of the A.F.S.C. n C.P.S. must depend upon adequate reedom to express in thought and deed he religious concerns to which the ociety of Friends is devoted. It felt hat five conditions are essential if the .P.S. program is to proceed satisactorily under its administration:

"(1) Acceptance by the men and administration of Friends C.P.S. of added esponsibility for discipline within the amps and the exercise of it for the ocial well-being of the group. This would point toward the definition of a minimum acceptable standard of individual conduct and work.

"The spirit that takes away the occasion for war can be achieved only by those committed to it by their voluntary act. If our standard of work and moral conduct is only that to which we are compelled by Selective Service, we cannot achieve such a life. The standards for work and moral conduct in Friends C.P.S. must therefore be higher than that required by Selective Service. Only those men who gladly undertake this standard would under this proposal be in Friends' camps. Where men are found to be at variance with such standards, their reassignment to a more suitable location will be sought.

"(2) Establishment of one or more special reception and placement centers under skilled direction where orientation programs for new assignees will be developed and assignment to other projects wisely determined.

"This would be accompanied by the opening of increased opportunities for specialized service and a consequent lessening of the present enrollment in camps. The A.F.S.C. would be prepared to finance and direct some of these projects, such as rural health program in the United States and Puerto Rico, for which it has a particular concern and which cannot be financed otherwise.

"It recognizes that the present opportunities for special service, valuable as they are, do not include some of the neediest fields of service for which some of the men in Friends C.P.S. are qualified.

"The A.F.S.C. would accept only men who were qualified for the services in which it was engaged at the time.

"(3) Development and maintenance of a vital program of religious and educational leadership, including personal counseling, vocational guidance and interpretation of the meaning and significance of religion as a way of life which can do away with war.

"(4) Agreement by Selective Service in view of the willingness of A.F.S.C. to assume greater responsibility, to grant to the committee greater direction and control in matters of discipline, transfers, selection and approval of work projects, and reclassification.

"(5) Simplication of the administrative machinery of C.P.S. through clarification and readjustment of the respective responsibilities of N.S.B.R.O. and of the administrative bodies."

WANTED

Assistant Dietitian to supervise student work program and keep cost records. Write to R. K. Tomlinson, Westtown School, Westtown, Pennsylvania.

PEACE PROJECT PLANNED BY SERVICE COMMITTEE

Friends and other will be made welcome at the new Area Office of the Peace Section of the American Friends Service Committee, located at 12 North Third Street, Columbus, Ohio. John Kavanaugh, who has been working in the Ohio-Indiana-Michigan area since last January, will continue as area field secretary. Miss Eiko Yoshihashi, recently from the Gila River Relocation Center, arrived on September 27 to be the office secretary. Margery Dudley, from the Philadelphia A.F.S.C. office, will work in colleges in this area, as Youth Secretary.

Sixteen one-day conferences are planned for the fall and winter, using A. J. Muste of the Fellowship of Reconciliation, Haridas Muzumdar of the Pacifist Research Bureau, Rev. Henry Hitt Crane of Detroit, Paul Harris, Jr., of Putney School in Vermont, and Norman Thomas, of the Post War World Council. Three of the conferences will be held in Friends Churches: Cincinnati, Winchester, and First Friends Church, Indianapolis. Meetings interested in sponsoring conferences are invited to contact the Columbus office.

The first week-end Institute of International Relations to be held in this area will be at the downtown Y.W.C.A. in Detroit on November 5, 6, and 7. The First Friends Church of Detroit, the Detroit Council of Churches, and the A.F.S.C. are sponsoring this Institute. Its theme is "Bases of World Reconstruction." Speakers will be Louis Dolivet, editor of the Free World Mazazine; J. Ruskin Howe, President of Otterbein College; H. Gordon Hays, of the Economics Department of Ohio State University; Norman Thomas; and William Henry Chamberlin, newspaper correspondent with the *Christian Science Monitor*.

The week-end Institute, as well as the one-day conferences will give Friends and others in the North Central Area an opportunity to become better informed on the issues confronting this nation as we play a significant part in building an enduring peace.

The president of the Belgian House of Representatives now in exile asks in the June issue of "Belgium" whether, if the people of the occupied nations are not fed now, the defeated Germans will be the only people on the continent strong enough to rebuild the future. "This," he said, "would be one of the greatest ironies of history."

Liberality consists less in giving profusely than in giving judiciously.

Forum

ARE FRIENDS DEFEATING THEIR PURPOSE?

Editor, THE AMERICAN FRIEND:

I write to you as one who is not a Quaker but who is in accord with your peace-loving principles and the ways in which the Friends work throughout the world to relieve human suffering. I believe, however, that Friends should take a more militant Christian stand. For instance, it does not appear right to me that you should be supporting conscription as you do in the operation of the C.P.S. camps. If the government has the right to conscript men and send them to these camps then I maintain that these men—whether they remain in the camps or are sent to work elsewhere—should receive the same pay as soldiers.

As it is these C. O.'s are forced to make a shameful compromise; to work for nothing and pay for the privilege of so doing. They are being denied the basic rights of a human being and treated with contempt. The society of Friends must share the guilt for the status in which C. O.'s are placed. Christians should not compromise. They should demand the rights of human beings or go to prison rather than be shamefully trampled upon. It is not a question of being shamed or degraded. A real Christian does not mind that. But it is a question of not having the courage to take a determined and righteous stand against totalitarian methods being practiced in a democracy.

Quakers have been too much like the rest of organized religion in trying to serve God and man at the same time. Why seek prestige and good will in the eyes of man? Christ did not seek it nor did his early followers; nor did ever any fearless Christians make compromises because of fear of man. Quakers must get more at the causes of the evils of human misery rather than devoting their attention mainly to the effects. They must take a stand against evil and evil methods as fearlessly as did Christ if they expect to go all the way with Him. They must be ready and willing to "suffer for righteousness sake."

It is not a question of knowing the right thing to do. It is rather one of having the courage to do it. I sincerely trust that the Society of Friends start with the C.P.S. problem and fight with the "sword of the spirit" for Christian justice and continue in the same spirit to attack other evils at the very root—at the same time carrying on the splendid Christian works, wherever possible without compromise of Christian principles.

STANLEY G. JACOBS.

Lima, Ohio.

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The following letter was addressed to the American Friends Service Committee from the monthly meeting in C.P.S. Camp 46.

"Dear Friends,

"Many arguments have been arrayed for and against continued AFSC participation in CPS, but we, the Big Flats Monthly Meeting, do not wish to add to them. As individuals we have already forwarded our opinions, and are thinking seriously about this matter.

"We want to thank you for having consulted the camps and meetings. We think it was the proper Friendly action. The responses to your letter have undoubtedly presented to you all possible opinions and considerations. We have faith and confidence in your ability to make the right decision based on these data.

"We are grateful to you all for giving your time and energy so unselfishly to us men in CPS.

Sincerely your friends,
Big Flats New York Monthly Meeting."

In view of the mounting concern over the gravity of the liquor problem today the Federal Council of the Churches of Christ in America has appealed for a wider observance of "Temperance Sunday" in the churches. It is felt that Temperance Sunday, which this year falls on October 31, has not received sufficient attention in recent years.

In connection with its call for the observance of Temperance Sunday the Federal Council of Churches has also gone on record as advocating a ban upon the advertising of intoxicants during the period of the war emergency. Behind the proposal lies the conviction that the high-powered promotion of liquor sales is inconsistent with the wartime emphasis upon the conservation of national resources.

As aids in the observance of Temperance Sunday the Federal Council offers a packet of selected literature, including the following:

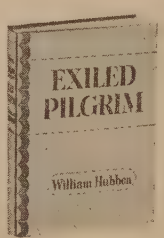
The Alcohol Problem: a statement adopted by the Federal Council of Churches at its biennial meeting and a summary of recent facts concerning liquor consumption and efforts to control the traffic.

Alcohol Addiction—A Problem for the Church: an article prepared by the Rev. Seward Hiltner.

Two Services of Worship for Temperance Sunday.

These packets are available at 20c each (including postage) at the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

Rufus Jones said not long ago: "We need at this time to have revived in our minds the profound words of the Prologue to Saint John's Gospel: 'The Light shines in the darkness and the darkness does not put it out.' . . Never were there radiant points of light more needed than in these times of travail and agony. We want the American Friends Service Committee to be a fulfillment of the prayers of that anonymous saint of the fourteenth century: 'I would fain be to the Eternal God what a man's hand is to man'—His instrument of service in the world."—POWELL HOUSE CRIER, New York.



Exiled Pilgrim

By William Hubben

Director of Religious Interests at George School, Pennsylvania

Exiled Pilgrim is the life story of a man who has lived through the last fateful twenty-five years in Germany. The book begins with the author's childhood experiences in Greerden, a small Rhineland village. Later Hubben moves into the industrial setting of a big city. In high school come doubts of his early faith and ritual teachings. Hubben serves in the First World War and later teaches in a country school near the Belgian border. He has now become a pacifist, but is still not sure of his religious faith. Later he comes in contact with the Friends through their work in feeding German children, and finds the faith he seeks by joining the Society of Friends.

The author describes the steadily increasing growth of Nazi power. Although under suspicion of the dread Gestapo, Hubben succeeds in escaping and coming to America where he finds an honored place in the New World.

Friends Book and Supply House
Richmond Indiana

Price $2.00

QUAKERDOM · AT · LARGE

Allen Clifford and Susan Harrison ohnson will celebrate their fiftieth edding anniversary on October 25, at eir home, 206 North Friends Avenue, hittier, California. These friends, so ell known among alumni and old stuents of William Penn, Earlham and hittier Colleges, have contributed rich- to the church, educational and busiess life of their community for the past alf century. A general invitation has een issued to all of their friends to call etween the hours of 3:00 to 5:00 and :00 to 9:00 p.m. Perhaps many preented by distance from attending will ish to send written greetings.

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President Clyde A. Milner, of Guilford ollege, was elected president of the ouncil of Church-Related Colleges of orth Carolina at its annual meeting on ctober 7, at which J. Melville Broughon, Governor of North Carolina, and heodore M. Greene, professor of hilosophy and chairman of the humanstic program at Princeton University, ere the principal speakers.

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Guillermo Morales, of Heredia, Costa ica, has been awarded the Interational Service Seminar Scholarship to uilford College that was created last ummer by the seminar students during heir seven-week stay on the Guilford ampus studying Latin America. Forced y an extended period of unseasonable weather to abandon their original plans for a gardening project, the seminar members devoted themselves instead to helping relieve the serious labor shortage on the college campus and arranged to have all the money they earned in this way set aside as a scholarship for some foreign student at Guilford during the regular winter term. That scholarship was awarded to one of their own number whose first seven weeks in the United States were spent on the Guilford campus at the International Seminar.

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The observance of Penn Day at William Penn College was held in the chapel on October 8. The faculty in Quaker garb dramatized the marriage of William Penn and Gulielma Springett according to the custom of early Friends. Following this scene, President Elliott reviewed the life of William Penn, emphasizing his principles of living and standards of action that make him a suitable example for students of the college.

* * * *

William Penn College was greatly stimulated in the recent visit of Dr. W. O. Mendenhall, Penn '00. He met in informal meetings with students and faculty. He also spoke in chapel and at a down town business club. Beyond his very acceptable messages as Minister-At-Large for the Five Years Meeting and Field Representative for the American Friends Service Committee, his conversations on the campus penetrated deeply into the thinking of students and faculty alike. His keen ability to analyze world and community problems was especially well received. Friendly centers across America will be greatly helped in securing him for a visit. His faith in the emerging new life to be found in the Society of Friends has stimulated and drawn all into a deeper spirit of fellowship with all Friends.

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Two-thirds of the students enrolled in William Penn College this semester are members of the Society of Friends. This is the highest percentage of Friends in the Penn enrollment for many years. A large number of Conservative Friends students have enrolled. There is considerable emphasis upon the post war reconstruction major in formal and informal classes and groups.

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Floyd Schome, a member of the American Friends Service Committee staff in the Seattle, Washington, office, working on Japanese-American relocation, spent the last week of September in Philadelphia, New York and Washington. Most of his time was devoted to discussing problems of Japanese-American relocation and employment with members of the War Relocation Authority, the Japanese-American Student Relocation Council and the A.F.S.C.

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Lawrence Parrish, a member of Westfield, New Jersey, Meeting and professor in the School of Commerce of Northwestern University, and Henry Scattergood, a member of Germantown Meeting and teacher in the Shady Hill School, Cambridge, Massachusetts, arrived in Lisbon on September 21, where they will be members of the staff in the American Friends Service Committee office.

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Dr. Allen W. Longshore Jr. a member of Abington, Pa., Monthly Meeting, and a former director of the Service Committee Unit in Mexico, was reported to have reached Calcutta, India. Rupert M. Stanley, a member of Poughkeepsie, New York Meeting, left Durban, South Africa on September 14 enroute for India. Both will join the Friends Ambulance Unit in China.

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Report has been received of the illness of Janine, wife of David Blickenstaff, who has been working with her husband under terrific pressure as A.F.S.C. delegates in Madrid.

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Dan Wilson announced that two additional institutes of international relations on the west coast are planned for the summer of 1944, in Seattle and at Lake Tahoe. There will also be institutes in Ohio, Indiana, and western Pennsylvania.

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Herbert Nicholson stated that Japanese-American students, spending their vacation in Manzanar, brought favorable reports in regard to community acceptance which were encouraging to evacuees to venture out into resettlement. It has been found that those asking for repatriation were under the conviction that they were not wanted in the communities they had left and would be discriminated against following the war. He said further that WRA officials are doing all they can to administer the segregation as fairly and humanely as is possible.

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Josiah P. Marvel, Chairman of Quaker Emergency Service, New York City, announces a schedule of courses to be held this winter for those doing volunteer work in social service agencies in New York City, and for Europeans who expect to return to Europe to engage in relief work. Courses will be held in Child Care, French Post-War Reconstruction, Social Case Work, Juvenile Delinquency and Prison Reform, Cooperatives, Preventative Medicine and Hygiene, Brazil, Motor Mechanics, Papercrafts, Relief Office Management. Instructors will be Gladys Romanoff, Professor Claude L. Bourcier, Virginia Lyon, Dr. Norman Schaefer, Daniel D. Donchian, and Emily M. Rosenthal.

* * * *

The Penn Valley Meeting of Friends in Kansas City, Missouri, is now completing its second year and while the group is small, due to removals caused by the war and college activities, there is an average of about twenty who carry on with interest and concern. The Meeting is held each Sunday at five in the afternoon, at 1 West Linwood Boulevard and Friends of all branches are always welcome. Three or four boys are in

CPS camps and one girl is attending Barnesville Academy. One member has attended Pendle Hill and another recently was sent as a delegate to the Illinois Yearly Meeting. Several members are in the local F.O.R., one has a Japanese-American in the home and others are deeply concerned with international problems, and have sympathetic contacts with negro fellow citizens.

NEWS OF OUR MEETINGS

Rally Day was observed by West Branch, Iowa, meeting on September 26. The Primary Department gave a short program in the Sunday school; and new babies were taken into the Cradle Roll. Following the worship service, in charge of the pastor, Irma Guthrie, a dinner and time of fellowship was enjoyed. Committees are planning their year's work with the thought of making this Christian Advance program something real and worthwhile.

* * * *

Homewood Homecoming in Baltimore, Maryland, was attended by approximately one hundred persons, with Merril Hiatt as host. The reports of the Finance, Hospitality and House Committees were especially gratifying. Contributions for the year have reached nine thousand dollars. Report was made of the realization of a concern, a community center, at Fishertown, called Wallace Center, which now provides a place for meeting, a home for the library, and opportunity for recreation. A five point forward movement was suggested in the interests of Christian Education, Missions, Education, Peace and Publications.

* * * *

Due to war circumstances and other reasons cutting into the attendance at weekly meetings, the Leonia Friends Meeting for worship will convene once a month beginning in October and meetings will be held regularly on the second Sunday of each month at 9:30 at the house of Victor and Susanne Paschkis at 423 Washington Terrace, Leonia, New Jersey. This schedule will hold until June, 1944. All in northeastern New Jersey are especially invited to attend these meetings.

* * * *

Contrary to the custom in many places the time for special evangelistic meetings in the South is in the summer, and in accordance with that custom the Friends workers in Monroe County, Tennessee, invited Richard R. Newby to assist in the meetings in Three Points, Oak Grove and Rogers Chapel. Visitation among the people in their homes was carried on during the day, followed by public meetings at night, with a number of people being renewed in Christian life, and others being "born of the Spirit." Fifteen persons were received into membership at a recent monthly meeting.

* * * *

Edward Escolme, pastor of the Tecumseh, Michigan, Friends Meeting was honored at a special rally and homecoming day on October 3, the anniversary of completing his twenty-fifth year of ministry in that community and Meeting. A special anniversary service was held in the afternoon, attended by many from the surrounding country. Many of those to whom he had ministered through the years spoke appreciatively.

* * * *

The Connecticut Valley Association of Friends will hold its fall meeting on October 24 in the Common Room of Dwight Hall, Yale University, New Haven, Connecticut. Meeting for Worship will be held at 10:30 followed by a business meeting. Dinner at 1:15 at the Y.W.C.A. Cafeteria. An address will be given at 3:00 by Henry J. Cadbury. A cordial invitation is extended to all to attend.

* * * *

College Avenue Friends Church, Oskaloosa, Iowa, is observing the Christian Education program of the Five Years Meeting for the month of October, beginning with the emphasis on Christian Home Life. This was launched at a family dinner at the church, followed by the monthly meeting in which many young people participated. The importance of home Bible study and family devotions was stressed. Friends were referred to the use of *Quaker Meditations* and the *Upper Room* as excellent material. The Monthly Meeting approved the study of the proposed new discipline as suggested by the Five Years Meeting, and groups of both younger and older members are being organized.

John and Wanda Harvey are proving themselves most helpful in every department of the church and in the community. They are stressing work with young people and are strengthening the Meeting through family visitation. College Avenue Friends have been inspired and encouraged by a visit from Dr. W. O. Mendenhall who is representing the Five Years Meeting and the American Friends Service Committee. He expressed concern for a wider outreach of Friends throughout the United States, and of cooperation of all groups in the spirit of Christ, in order that the greatest possible contribution toward peace and world fellowship might be made.

* * * *

National Service Legislation may come before the Congress early next month or be delayed until the end of the year. The Austin-Wadsworth Bill, now undergoing revision, seems to be less likely of enactment than the bill offered by WMC which includes many more Labor-Management safeguards and keeps the Administration within the WMC under the United States Employment Service instead of putting it under General Hershey and the Selective Service.

It is interesting to note here, that in England women are already being drafted for part time work. There is also a curious rumor in the United States of an alternative proposal to the Father's Draft—the drafting of 100,000 women from certain age groups for service in the army and navy.

In regard to C.O. provisions generally, it is a serious question whether Congressmen can be brought to understand the Friends point of view. Education of Congressmen might be undertaken, such as printing a leaflet presenting the alternative types of work they are willing to undertake.

FRIENDS COMMITTEE ON NATIONAL LEGISLATION.

CONTRIBUTORS

DR. FRANCIS D. HOLE—Head of the Department of Geology at Earlham College.

ROBERT M. JONES — Minister of the Lafayette Avenue Friend Meeting, New York City; and newly appointed representative of the Five Years Meeting to the Commission on Evangelism of the Federal Council of Churches.

MILDRED JENSEN LOOMIS—Farm homemaker; former teacher; former student at Pendle Hill and the Suffern, New York, School of Living.

ARTHUR C. MORGAN — Former President of Antioch College, former Director of Tennessee Valley Administration; President of Community Services Incorporated, an original member of the Board of the Friends Rural Life Association, and now giving full time to the problems of the small community.

FLOYD W. MORRIS—Friends' minister at Poplar Ridge, New York, New York Yearly Meeting; graduate of the Theological Seminary of Boston University, President of the Christian Rural Fellowship of New York; rural pastor for many years.

CANON RAVEN—Dean of Christ's College, Cambridge; leading British pacifist and Chairman of the British Fellowship of Reconciliation.

WILLIAM TEMPLE—Archbishop of Canterbury, noted for advanced social outlook, and entrusted to lead the Church of England in the post war era.

AID YOUNG PEOPLE TO GET ON FARMS

At the recent National Conference of the Church of the Brethren at McPherson, Kansas, steps were taken to establish a $50,000 revolving fund to be used in helping Brethren young men to establish themselves on farms. We are greatly indebted to Dr. Leland S. Brubaker, Secretary of the General Mission Board of the Church of the Brethren for the following statement: "There has been an increased amount of interest in our church toward helping our rural churches. Many folks have been anxious that we should make it possible for Brethren young men to get on farms. Because of the laws governing our permanent funds, we have been prohibited in many instances from helping where we should have liked to and so we have now taken as an experiment a specified amount of money and have designated it for this particular use.

"Our plan is somewhat as follows. If there is a good young farmer lad in a Brethren community who is interested in securing a farm of his own and who has been approved by his local church we plan to assist him, using the following method. We will buy outright a farm in the community, which has been also approved by his church and then sell it to him on a contract basis, asking only ten per cent of the total value of the farm as down payment. The rest of the contract we shall carry on a twenty or thirty-year long-time basis at a rate of interest which will be at least one per cent lower than any other available money.

"When the boy has paid off sufficient amount of his contract to us, we shall then transfer the deed to him and take a first mortgage. We are going to try out this experiment and see how it works. That is the reason we have asked for the $50,000 to be set aside by our Conference for this purpose. I should like to say in closing that it has received already very fine commendation of many of our church leaders. We believe it is a very fine, forward-looking step for the strength and the rehabilitation of our rural parishes."

From *Agricultural Missions Notes.*

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IN MEMORIAM
(T. GILBERT PEARSON)

Guilford College has been saddened by the death on September 3 of one of its most loyal and devoted alumni, T. Gilbert Pearson, the noted ornithologist. His passing at the age of sixty-nine brought to an end a long and distinguished career in behalf of bird protection and the conservation of wild life in general. For fourteen years, until his resignation in 1934, he served as President of the National Association of Audubon Societies. In 1922 he founded the International Committee for Bird Protection; and he was its president until 1938, traveling over much of the world in its interests and organizing branches in thirty countries. He was the author of numerous articles and books on birds and on wild-life conservation.

Dr. Pearson received his bachelor's degree at Guilford in 1897, having entered six years earlier as a student in the preparatory department. The story of his arrival at Guilford, a chubby young boy from Florida with "small Latin and less Greek" but with a passionate interest in birds and an astounding knowledge of them, has become a part of Guilford legend. He literally traded his bird lore for a college education, taking charge of the college museum and spending his vacations collecting birds, eggs, and other specimens for it.

Two years after his graduation at Guilford, during which he had continued his studies at the University of North Carolina, Dr. Pearson returned and organized the biology department, thus carrying on and expanding the science teaching that had begun some years earlier under Joseph Moore, one of Guilford's most notable teachers, who had received his scientific training under Agassiz.

The hundreds of birds' eggs and stuffed specimens that T. Gilbert Pearson contributed to the Guilford science museum in payment for his college education are only one evidence of numerous ways in which his life and influence, as student and teacher and devoted alumnus, have been woven into the texture of Guilford College history. His name will be remembered at Guilford not only as a part of that gradually lengthening list of Guilfordians who have won distinction in the world of science but also as one of three or four names—Joseph Moore, Elwood C. Perisho, and Raymond Binford immediately come to mind—who stand as landmarks in the growth of science teaching at Guilford College.

BIRTHS

BRATENAHL—To Charles G. and Lucie Spingran Bratenahl, of Florida Avenue Meeting, Washington, D. C., a daughter, Monica.

DOTY — On August 27, a daughter, Carol Debs to Hi and Margaret Doty, members of Shawnee Monthly Meeting, McLoed, Oklahoma, now living in Chicago.

GRONEWALD—To Robert G. and Jane R. Gronewald, of Florida Avenue Meeting, Washington, D. C., a son, Martin James.

HILL—To Rix and Edith C. Hill of Pilot Mountain, North Carolina, a daughter, Rachel Linda, on September 18.

MORRISON — To Louis A. and Mary Minthorn Morrison, of Madison, New Jersey, a daughter, Micaela Jane, on August 26.

PRICE—To Reginald C. and Esther L. Price of Florida Avenue Meeting, Washington, D. C., a son, Lee Nicholas, on August 10.

WRIGHT—To Walter C. and Margaret Harned Wright of the Florida Avenue Meeting, Washington, D. C., a daughter, Diana June.

MARRIAGES

REAGAN - RAMSEY — Elizabeth Ann, daughter of Dr. Frank and Elizabeth Burton Ramsey, to Lindley B. Reagan, son of William J. and Florence L. Reagan, at Chestnut Hill, Philadelphia, Pennsylvania, on September 4.

DEATHS

MARTIN — Alice Hussey Martin, of Portland, Maine, following a long illness. She was a member of the Friends Meeting of Portland, and burial was in Brooklawn Cemetery.

MUMFORD — Clara Winslow Mumford at her home in Portland, Maine, September 16. She was a birthright Friend, the daughter of Isaac and Sarah Winslow. She attended Friends' School (now Moses Brown School) and was the only surviving classmate of Rufus M. Jones. She was very active in her Meeting, and was one of the leading members of New England Yearly Meeting, having been Clerk of the Meeting on Ministry and Oversight, and for many years was a faithful member of the Committee of Moses Brown School and Lincoln School.

SCALES—Edward S. Scales at his home in Richmond Hill, Long Island, on September 9, in his seventy-sixth year. He was a member of Lafayette Avenue Meeting, New York. Surviving are two daughters, Margaret Garone and Cynthia Jones.

STANLEY—Isabelle Bayne Stanley in Bloomingdale, Indiana, on September 11. Born in Dent, Yorkshire, England, at the age of eight she came to Bloomingdale, Indiana, where most of her life was spent. She was a member of the Friends Meeting.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, at 11:00, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 515 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

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MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N.Y., from October through April, Sunday at 11:00 a.m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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